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Nahed Artoul Zehr offers an interesting analysis of the question of authority within traditional Islamic teachings on war. Who has the authority to wage war and what circumstances gives those actors authority to do so? This is an important question in light of the rise of nonstate belligerent agents such as Al-Qaeda. Issues of authority in relation to nonstate actors are also addressed, albeit from a different perspective, by Michael Gross in his chapter on guerilla warfare. His analysis of nonstate combatants and their tendency to "shed their uniforms and assimilate among noncombatants" raises important questions of legitimacy in relation to civilian immunity (227).

Lara Sjoberg critically addresses the question of noncombatant immunity in her thought-provoking gender analysis of the performance of just war. According to Sjoberg, the tradition's assumed dichotomy between men as actors in armed conflict and women as passive victims ultimately undermines the tradition's force in limiting conflict. In the end, she argues for a rethinking of war ethics "from the ground up" (92). Such a task is indeed daunting and would require broad interdisciplinary conversations on conflict and the role of authority. Herein lies the strength of this book.

However, *Just War*'s consideration of authority is limited by two striking omissions. First, the collection could have benefited by sustained treatment of authority and sovereignty in relation to the evolving framework of the Responsibility to Protect (R2P). While James Turner Johnson partially addresses the framework, R2P itself is largely overlooked. This is striking considering its reliance on the just war tradition.

The volume also omits any prolonged consideration of authority in regard to the category of *jus post bellum*. Almost in anticipation of this critique, the first note of the introductory essay explains that this is because it is not a "universally accepted" category (15). While this is debatable, the absence of attention to *jus post bellum* means that little attention is given here to questions surrounding reconciliation, war tribunals, and restorative justice. This is unfortunate, considering the relationship of present wars to unresolved conflicts of the past.

Despite these shortcomings, *Just War* is a useful resource for scholars and graduate students concerned with the morality of war and the practice of authority.

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A Defense of Dignity: Creating Life, Destroying Life, and Protecting the Rights of Conscience. By Christopher Kaczor. Notre Dame, IN: University of Notre Dame, 2013. Pp. x + 221. $30.

This collection of essays showcases Kaczor's careful and precise approach to key moral problems surrounding reproduction, death and dying, and the protection of conscience in health care. K.'s introductory essay thoroughly explains the contestation of the concept of human dignity by secular thinkers, and convincingly exposes the fallacies of those who reject dignity because of its "relativity" or "fungibility" (2), as well as questioning their reliance on similarly contestable concepts. Yet in many of the

other chapters, other moral distinctions—for example, about cardiac death, integrative parenthood, or a right to parenthood—are far more central than any definition of the abstract concept itself; these other arguments seem to me the more crucial and interesting element of this collection, especially for those working inside the Catholic tradition.

Several chapters constitute replies to "external" philosophical and social arguments on the given issues, and K.'s approach is typically to show the fallacies and internal contradictions of such arguments. For example, K. expertly engages the "violinist argument," which claims that "the right to live does not include the right to make use of another person's body in order to live" (97). He convincingly offers other cases where we accord "independent moral status" to those who lack physical independence, or where other relationships of dependency create duties to care. Similarly, he critiques the principle of "procreative beneficence" that some have used to defend in vitro fertilization (IVF) and other practices that "select the child . . . whose life can be expected . . . to go best" (37). He vigorously questions the inconsistent application of the principle, which would also seem to require avoiding IVF (because of the increased chances of birth defects), bearing children only within two-parent stable marriages (because of the well-documented effects), and even giving away the large sums of money spent on IVF in order to benefit many children rather than just one or two.

Other chapters take up contested discussions within Catholic ethics. These essays are more concerned with naming the moral complexity of specific situations: embryo adoption, ectopic pregnancies, the distinction between martyrdom and suicide, artificial nutrition and hydration, and the determination of death in light of organ donations. In each case, K.'s treatment displays extensive knowledge and very careful distinction-making. He thus displays both the merits and limitations of such analysis. Careful distinction often protects important moral principles, while still allowing for some latitude in action. On the other hand, the judgments involved in making such distinctions may strike some as inevitably imprecise, even in K.'s most capable and dispassionate hands. The chapter on embryo adoption and artificial wombs is the most interesting in this regard. K argues in favor of both, rejecting apparent disapproval in papal documents (53–54). Denying embryo adoption on the basis of a "right to integrative parenthood" would also lead to rejection of praiseworthy practices of adoption. Yet K. is also wary of potential abuses. In at least one case—the use of artificial wombs to gestate currently frozen embryos—he declines to offer a conclusion. Why? Because of "the possibility of abuse": "a human being abandoned by his or her biological parents and without a gestational mother would potentially be prey to the very worst kinds of abuse: for example, the harvesting of organs for transplantation and medical experimentation" (59). This chapter and a later one on organ donation are admirable for refusing an overly simplified act analysis or physicalism. The problems engaged invariably require the consideration of multiple, entangled acts, as well as the differing intentions, in order to reach a moral judgment. K. emphasizes the benefits of artificial wombs for women in crisis situations and acknowledges that, while biological spousal reproduction is "ideal," the "reality" is that "sometimes children are conceived in ways

that do not do justice to their fundamental needs and dignity" (66). Both arguments seem to appeal to the kind of person-centered and socially contextual reasoning supported by postconciliar advocates of the principle of totality. Given these appeals, some readers might conclude that these difficult situations display the limitations of K.'s casuistry of detailed act distinctions, and that moral dilemmas would be better addressed in more personalist and holistic ways.

The text would be quite suitable for an advanced undergraduate or beginning graduate class seeking a serious, careful consideration of Catholic teaching on abortion and euthanasia, including the most contested difficult cases of today. The chapters are invariably tightly argued, clearly written, and their topics fully explained. Even those who disagree with K.'s conclusions will be educated by his precision, his extensive case knowledge, and his rational tone.

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When the Gospel Grows Feet: Rutilio Grande, SJ, and the Church of El Salvador: An Ecclesiology in Context. By Thomas M. Kelly. Collegeville, MN: Liturgical, 2013. Pp. xv + 279. $29.95.

Though the election of a Latin American pope has renewed interest in liberation theology, too often that interest is guided more by the caricatures and clichés that its opponents have hurled at it through the years than by a desire to carry out the serious textual analysis and historical assessment it deserves. Kelly's volume confronts that tendency by providing a well-documented analysis of the ministry of Rutilio Grande, a Jesuit who was among the first to form base ecclesial communities in El Salvador and, not coincidentally, would also be the first of many priest-martyrs in that country's bloody conflicts.

The strength of K.'s book lies in how it theologically contextualizes Grande's ministry. Even before considering Grande himself, K. spends four chapters dealing with the dualisms inherent in the theology of the Spanish conquest (a study that intimates how many of those dualisms perdure to this very day) and then the landmark shifts ushered in by Vatican II and the Latin American bishops' 1968 meeting in Medellín. This approach provides the reader a proper point of departure for considering Grande's liberation theology while demonstrating the connections between his theological and pastoral approach and magisterial teaching. The journey from colonial thought, through neo-Scholastic and conciliar developments to the creative theology behind Grande's ministry, provides the proper context to assess liberation theology, or contemporary ecclesiology for that matter.

K.'s strong textual approach continues in his treatment of Grande's ministry. Not only does he draw extensively from what is considered to be the best biography of Grande to date, Rodolfo Cardenal's *História de una esperanza: Vida de Rutilio Grande* (1985), but he analyzes several articles and homilies by Grande himself. To that end, an appendix translating Grande's most important article describing his own